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FOUNDERS' DAY AND AMERICA

The Theosophical Society was started by a small body or group of people in America, within the larger purpose of the founding of the United States itself. The destiny of life in America is infinitely greater in importance than the founding of the Theosophical Society.

The establishment of life in America was carefully guided by great Beings who caused the migration to our country from Europe. It was normal that the chief part taken in the building of our nation should be taken, at first, by the Great Ones.

The notion that America was improperly or unfortunately separated from Europe or from England is incorrect. The separation was natural, intended and real, just as was the establishment of the American nation and had an equally deep-seated meaning.

H.P.B. understood what the destiny of America was. Yet, in some instances, perhaps, she said things which had a deeper meaning than even she herself appreciated. One such statement was made in the *Theosophist*, October, 1879, which was published when she and Col. Olcott lived in India, shortly after the establishment of the Theosophical Society. In answer to the question, "What is the Theosophical Society?," H.P.B. says, among other things, "Born in the United States of America, the Theosophical Society was constituted on the model of its mother land." Is not that a fundamental thought? "The Mother land, omitting the name of God from its constitution, gave absolute equality in its laws."

This could have only one meaning, namely, that the Constitution of the United States was fashioned after Masonry.

A man of any origin may be a citizen of the United States; he can establish in his own heart a model of the nature of God—any theory which he may prefer. The Theosophical Society is bigger than it seems to be. It is so great in thought and constitution that it admits to its ranks every type of man.

As people migrated to the United States, almost all European nations were represented, and they brought the thought and philosophy of every nation here in order that we should grow on together as a unit.

The British hardly knew what had happened when the American revolution took place; they did not realize that it had so deep a meaning. Yet it affected the whole world and has influenced

the whole world ever since. The principles that caused the American people to produce a revolution were of such a nature that all nations have drawn inspiration from their study ever since.

Following our last great war, the new international relationship has not resulted as the ideal of the most thoughtful people of the world would have suggested. Some of the small nations of Europe have been utterly crushed, ignoring the lessons that were plainly taught by the American revolution. The outcome of the great European war has failed to give the world what it would have given if the lessons of the American revolution had been justly heeded.

The American constitution remains to-day a model for the world. It has formed the basis for the constitutions of many other countries. We have to recognize with gratification the fact that the struggles that are taking place in the world to-day had their origin in the revolutionary activities of the eighteenth century. It is as an outcome of these revolutionary activities that we have the Indian peoples to-day attempting to follow American ideals. They are determined to see that they shall have a popular and just government.

It does not seem that even the theosophists of the world at large sufficiently broadly apprehend the meaning of the founding of their society. It was not founded to bring together a small body of occultists to study religion, philosophy or other such subjects. The society has its place not as a body or group of people who shall form a new sub-race and root-race, but as representing

a vast body of reincarnating egos, to dwell largely in the United States, with the purpose of building up part of the life of our globe.

The American people do represent just that. I aver that what H.P.B. said is true. This society is constituted on the model of the United States. The model is bigger than the society which was made within it.

What is it that we are to recognize as the meaning of our country? What is it we should see of occultism as the heart of America? We should remember that the life of the United States is the life of our *growing humanity*. We must live the life of America. We must live and expand in America. We must endeavor to live the life of ideal Americans. *W. V-H.*

SCIENCE AND CHARACTER TRAINING

The truth is that there is not one among these scientists, however confident, who would not be appalled if his dream of control were to be materialized overnight. Even Watson, after chapters of description of the technique by which any infant can be shaped to any mold, admits in the last chapter that he would not be responsible for choosing that mold. If we really could train character, would there be any two scientists to agree upon the norm, or even a single one willing to decide so momentous a problem for another human being, destined to live in a social world not yet determined?

Jessie Taft, in "Mental Hygiene," April, 1930.

Would it not be fine if scientists could know that they do not need to control the formation of character in such ways, even if they could? For aid in the development of character is given by the whole great organization of the hierarchy without scientists intervening, and all under the great laws of reaction and evolution. *W. V-H.*

THE WAY IS THE THING

The Way is to be studied for its own sake—not with reference to your own feet that tread it. The Way is the essence of one's experiences in seeking the plan.

What does it lead to for evolving man?

It gives ever better vantage-ground, status, authority, power, helpfulness, the rounded completeness of wholes, units, systems.

The Way leads through the very heart and meaning of experience. The items of experience fade from memory; their quality, their type, their nature in fragrance remain. Yet what is left is more than something of soul-deduction and memory, for its reality becomes a distillate of very spirit, and dwells in inmost being.

The Way has no ending; it flows through the human life of our planet and hence seems to give objectivity to the Way.

We ought to note, to study, to love the Way for itself, for we find God there. The Christ said, "I am the Way, the Truth and the Life."

The occidental world is the very Comet-Head of the world's Way to-day. Hence Europe and America can be no more at rest than can the remainder of the world; it cannot attain perfection, or avoid progress, contest or struggle.

The source of American and European life is from out of the perpetual fountain of life. It flows into the ocean of the Divine, nor has it any end.

Hence Europe and America must never be considered as a fixed entity or entities.

Their living, progressive nature must ever be noted. This *living* serpent life has an active ever changing, coruscating character. The units of its being are forever changing, some egos entering it, some leaving, some more or less self-conscious, some more or less aware of the spirit infusing it and energizing it.

Hence the karma of all force-interrelations gives these continents, give Europe and America, leadership in the planetary life. There is infinite complexity of life. A European war stirs, ferments, brings latent potential karma into active kinetic form. The karma is but partly exhausted; but spiritual power grows at the same time. The world-age advances; the Masters may shape, mold but not destroy or violently change.

Super-planetary forces, ray-forces, cosmic forces take part. Many sub-planes and planes are concerned.

The most manifest constructive agencies and realities are culture and art.

The lessons for us students are: participate in and aid this life with all our insight. Seek the meaning in American existence.

W. V-H.

Western science has obviously triumphed in the domains of experiment and of ratiocination. So the productive thinkers of the whole world demand the acceptance of one bit of pragmatism, namely, that *wholesale, uncorrected, massive human suffering must cease*. No matter whether it be due to the sword, to famine, to any gross avoidable administrative or executive failure, or even to the intrusion upon human intellection of any so-called philosophy that effectively supports or fosters opposition to this fundamental demand of humanism.

*WORLD ECONOMICS; THE FAST
DEVELOPING WORLD CONSCIOUSNESS*

The world's fast developing self-consciousness shows itself with so many evidences of vigor and of its factual objectivity that we are full of joy to see it. Yet thousands of repetitions will be needed to bring it all into the actual realization of world unity.

The two facts of the very recent development of science, only since the time of Roger Bacon, and the immediate scotching of much of the war-hatred after the armistice, followed by helpfulness to the vanquished—offer startling evidence of world sympathy, of loftiness of thinking and universal sympathy. Scientists immediately threw off antipathy.

But what, in the presence of this world unity of feeling, are we to think of the hideous antithesis of Russian massacres, of bolshevism and of the denial by the whole Russian majority of the validity of our world agreement upon the solid foundation of world order in finance and in the spiritual uses of the Christian religion?

What a marvel that where we have those lapses of unity in intellectual activity we still have an economic pressure that holds men together—demanding that something be done to save populations from pestilence and famine! Economics almost balances spiritual and intellectual conviction.

Strange, indeed, that, even in deepest philosophy we find no general agreement. For when the world's need brings soldiers together their

impulsion to fight in common world interest must come from their conviction of the deepest realities of life.

So when they will not fight in this juncture we know that their philosophy had not truly taken grip of them—though they had lived and worked under it for thousands of years, yet they would not die under it.

Surely a philosophy, a religion, a science or a government which does not impel to common agreement in action is void.

World united sentiment demands these things—the practical result of world unity in world requirement of food, raiment, elemental hygiene, the right to live without constant strife. These things are, by the way, at the heart of Christ's teachings.

The ancient philosophy does not fit to-day's requirements. We live in a new era. A new philosophy is needed to fit the new age.

As we need a new form of philosophy, what shall we say of our need of world leadership? If a world tribunal demands world peace who shall enforce that peace? Who shall be the world policeman? Must it not be the most enlightened, as well as the most potent?

The world's growing economics must fit the world's needs. And the philosophy of the period must demand a correspondingly lofty leadership.

As things are to-day the world has before it guerilla warfare. For we have no law-enforcing body—unless we cast ourselves, without warrant, upon Providence. Oh, that America would prepare herself to play at least a manly part!

For science has unified the world in many material ways, and the intellectual and spiritual unifying only hangs just above, like drop-curtains.

Yet what black menaces—Russia all distraught, denying both God and economics! The Orient scarcely moved by the evidences of her own senses, dreaming otherworldliness and her philosophy is of a backward-looking age!

But do you not feel the power in this our world of God just beyond the material side of things? What Russian madness shall prevail against His hierarchy? What shall childish waste do to stay Their will? How may separateness prevent generous hearts from organizing to aid China? Who shall prevent us from feeding the starving?

Is not the spirit of the Christ, at this New Year's tide, not joined with the spirit of our civilization and with the will of united man to repair the shattered web of our world unity?

Yes, world economics joins to-day the spirit of religion and the spirit of philosophy—science in the universal hymn of confraternity—the brotherhood of man, the fatherhood of God.

W. V-H.



"Christianity, Buddhism and Mohammedanism," Dr. Fisher said, at a recent inter-denominational congress at Cincinnati, "are finding a great deal in common. All are now seeking universal social progress and are searching for points of contact and co-operation, while within each religion great social movements are taking place."

*THE AMERICAN REVOLUTION
AND THE BRITISH EMPIRE*

From a *London Times* review of a set of lectures by Professor Coupland before the University of London we quote the following of Oct. 30, 1930, rather clearly recognizing the didactic character of the American Revolution of 1776. Professor Coupland recognizes that through the eighteenth, nineteenth and now through the twentieth century, thus far, the same deep tones are being sounded—that that Revolution was didactic, and must be obeyed.

The lessons learned by British statesmen from the American revolution, and the fear that its example might be followed elsewhere, led them first to abandon the old colonial system, and then to replace it by something new in the Second Empire. It was driven home by the logic of that bitter experience that that something new must be better than what the Americans had been able to substitute and to offer by their example. This was the doctrine preached and practiced by Durham and Elgin: that it was possible to maintain, even on North American soil and in face of the Republic of America, British connections and British institutions, "if you give the latter freely and trustingly." The same ideal, indeed, was inherent in the pronouncements of Chatham and Burke, and of other political thinkers before them. The ideal of the British Empire advocated by them was that of a Commonwealth in which all its peoples were partners, sharing in the profits of a common trade. But in practice, under the Mercantile System, the attitude of the English people to "our possessions" was that of a landlord administering an estate almost wholly for his own benefit. Between the date of the Declaration of American Independence and the Declaration of 1926 there is a great gulf. The measure of the

advance of the new Imperialism from the old colonial system is the concession of fiscal autonomy to the Colonies, and the practical recognition, as Lord Balfour put it, of the fundamental equality of status of the self-governing portions of the Empire.

The thesis, clearly and ably argued here, is, of course, by no means new. What is less familiar is Professor Coupland's contention that the conditions which promoted the American Revolution were common to a great part of the rest of the Colonial Empire, including Ireland, and might, but for a little, have had the same result there. An examination of the part played by the West Indian Islands during the War of Independence would have added value to this book, and led perhaps to some modification of that contention. There is, of course, always a danger in working out a proposition of this kind that the author may be led into the fallacy of *post hoc ergo propter hoc*. Professor Coupland shows that he is aware of it, when he refuses to attribute the abolition of slavery to Jefferson's denunciation of the slave trade. But he makes the point that the Abolitionists had now no longer to consider the effect of their measure upon the planters of the Southern Colonies. An intriguing speculation suggests itself in this connection as to the possibility that the teaching of Adam Smith, given time to fructify, might have produced all the effects attributed to the American Revolution, and have led, without it, to that reconstruction of inter-Imperial relations and the downfall of the Mercantile System advocated in the *Wealth of Nations*. The view that the Mercantile System in its application to the Colonies was wholly responsible for their revolt, or even that it inflicted great economic hardship upon them, has for some time been abandoned. Not only had that system helped to build up the manufacturing supremacy of Great Britain, and the naval and mercantile marine upon which the very existence of the Colonies depended, but in the infancy of the Colonies, so far as it affected them, it was little more than an exaggeration of the sound economic principle that each country should produce

the commodities to which it was best suited. But when the economic capacity of the plantations had reached the stage of adolescence, the attempt to enforce restrictions, grievously mishandled, gave their opportunity to those who had long been determined to break away from the Mother Country.

For the Revolution had its roots far back in the history of the Colonies. The same grievances and the same political tendencies were expressed, as the Calendar of Colonial State Papers shows, after the Peace of Utrecht as after 1763. The Republican doctrines, too, brought over in the time of the Commonwealth and enshrined in the works of Sir Harry Vane, remained part of the political consciousness of the Colonists both in America and in the West Indies. But when the struggle began in 1763 the conditions had altered. Danger from the French had been removed, and the Colonies had made long strides toward the development of a national life, at a time when the idea of taking them into an Imperial partnership was wholly alien to any previous or existing system of Colonial Empire. And instead of satisfying the political instinct of the Colonists in their demand as Englishmen for self-government, English opinion hardened, not altogether through its own fault, on the point of supremacy, challenged in the way and at the time it was. When Chatham asserted that, while the Colonists were equally entitled to the peculiar privileges of Englishmen, "the authority of this Kingdom over the Colonies" was "sovereign and supreme," he was enunciating a principle which he could not conceive would ever be willingly abandoned. Yet that it should be abandoned was the corollary of the conception of the Empire as a unit of free Englishmen "equally participating," as he declared, "in the constitution of this free country." . . .

. . . The limelight was turned upon the success with which George III. had made himself his own Prime Minister through the King's friends and his chosen ministers. The "disgraces and reverses" of the American War brought about the collapse of that fatal

experiment. And while the American Revolution thus produced a practical revolution in the political situation at home, it brought about also a revision of the relations between the Mother Country and her Colonies which in the fulness of time was to lead on to the modern realization of an Empire based upon principles wholly new, an Empire in which all are on an equality. The keynote of that new harmony was struck almost at once by the young orator who was later to take so large a share in its construction. "Let us examine what is left," cried Pitt, "with a manly and determined courage." And George III., too, as his recently published correspondence reveals, turned at once to the consolidation of what was left of his Colonial Empire. The gaze of the business and political world followed that of the King toward the East. The East India Bill and the transformation of British policy in India were the immediate result of their determination to make good in the East what they had lost in the West. The loss of the Thirteen Colonies led also to the peopling of Canada, Nova Scotia and the colonization of Australia. The Mercantile System was not jettisoned at once. But its ultimate abandonment was rendered inevitable by the logic of Adam Smith reinforced by the logic of the American situation.

For the establishment of the United States as a separate commercial unit led inevitably, as Professor Coupland explains, to the breaking down of commercial restrictions on colonial trade under Pitt and Huskisson, and ere long put the Navigation Acts out of commission. For if successful rebels had achieved a certain freedom of trade with the rest of the world, it was obvious that colonists who had not rebelled could no longer be refused a similar liberty. Not less vital and permanent has been the influence of the Revolution upon the relations of Canada and the Mother Country. Professor Coupland sketches these with a sure hand, from the days of the Quebec Act to those of Durham and Grey. The founder of the Watson Lectures may well congratulate himself upon having provided the occasion for these stimulating lectures.

FALSE ECONOMICS

We cannot agree with those who to-day are making strenuous efforts to maintain the activity of our economic system by urging all people to buy or to spend up to their customary practice. They say that economic activity has, as part of its mechanism a cyclical element of which one part is that of active voluntary purchase. They assert that, if retardation occurs at this point, the whole cyclic process suffers and the world community suffers a partial circulatory disturbance.

Recently a writer in a newspaper in a rather childish way chides the salesmen of America for ineffectiveness in selling. Not enough of selling is done, he says. It is said also that certain daily newspapers are endeavoring to encourage purchase and salesmanship activity.

But, if there is a duty somewhere to whip up salesmen's activities for the good of the state, is there not also a duty, somewhere, to maintain the rhythm of the economic organism? When it is evident that that organism is not quite normal in its action may we not more wisely advise a quieter, more conservative movement for a time—the brakes instead of the accelerator? .

Cannot the ancient instinctual method of men be depended upon to some extent? If we sometimes need rajas may there not be times when we need a little tamas to balance?

Is it quackish to prescribe borrowing money to purchase commodities in order to stimulate the markets?

Was Benjamin Franklin wholly unwise when he said, "Never buy what you do not need?" Is the new economic wisdom altogether superior to the old? Shall we be stampeded by the loud talk of salesmen until we deplete our ammunition chests by expending our personal funds to please mere chatterers?

What is the status of our national economics in the eyes of Providence? Should we not regard the wealth of forests, waters and mines as that of our children, of the world?

Is it not the height of folly to urge uneconomical purchases of any kind?

Waste is a sin against Providence. What becomes of food that you do not eat? Should not your platters be served with what you need and *no more*? Think of the poor man that might have fared a little better on account of your forethought.

Again we have the foolish cry of labor leaders not to reduce the standard of living—to spend just as much as ever. Should we not say: "Now comes the winter of economics, less of abundance fills our granaries." Should we not demand a lower wage and keep busy? Should we not work a bit harder when times 'are hard'? Can we not pull in our belts a bit when circumstances demand?

Let us not reject the old commonsense. America will reap suffering if she wastes!

W. V-H.

MINORITIES

The Ford motor plant in Detroit keeps its employees satisfied, with good wages and fair treatment; there is no danger of bolshevism under such conditions.

The Little Entente continues to discriminate against the minorities placed in their care, with all the mechanism of the League of Nations nominally to protect minorities.

Poland is persecuting her minorities to such an extent that Germany has protested to the League of Nations through its Council meeting of January 19, 1931. Dissatisfied populations, robbed of their rights, make hot-beds in which hatred, retaliation, conflict are nurtured and grown.

Europe may well regard these conditions with fear, wars may be prophesied, until Europe is willing to sacrifice a little of her self-interest and return these minorities and the land they occupy to their fatherlands; or to allow the minorities a plebiscite such as was promised by the peace treaties, with the right of self-determination.

Bolshevism, with its murders in the name of brotherhood, waits around the corner, even as the French revolution waited. In 1793 the Comte de St. Germain obtained audience with the queen, Marie Antoinette, in the presence of the Countess d'Adhémar, who recounts the interview in her diary. At that time he prophesied the coming fate of France. He said in part,* "Some years

**The Comte de S. Germain*, p. 78, by I. Cooper Oakley.

yet will pass by in a deceitful calm; then from all parts of the kingdom will spring up men greedy for vengeance, for power, for money; they will overthrow all in their way . . . I have come . . . to point out to her (the queen) the dangers which threaten her crown, if prompt measures are not taken to avert them." His warnings were not heeded.

One wonders, were a similar warning to be given to-day, whether the Allies and the Little Entente would be willing to make a few simple sacrifices of land and rulership in order to establish rights in the place of wrongs, and thus to satisfy those nations that feel themselves unjustly treated. There is still time!

Edith C. Gray.

LETTERS OF H.P.B. TO PROF. CORSON

It was in 1875 that H.P.B. spent a few days at the home of Professor Corson at Ithaca, N. Y. and wrote him a few letters. Now the son of Prof. Corson publishes these letters; there are only seventeen of them, and of the book of 232 pages they occupy only about 80 pages. The rest is made up of the commentaries of Mr. Corson whose ideas are uninformed, uninteresting and irrelevant.

But the letters themselves are living hot. They picture H.P.B. full of enthusiasm and an inextinguishable devotion to the Great Cause. And in intimate and gentle ways we learn how H.P.B. could be a kindly, earnest woman, acting with simplicity and generous, personal self-sacrifice.

MODERN CONCEPTIONS OF THE NATURE OF MATTER

For centuries scientists and religionists have debated on the conflict between science and religion. The marvelous progress modern physicists have made in solving the mystery of the nature of matter has enabled them to demonstrate the fact that there is no conflict whatsoever. The apparent conflict is accounted for by the existence of different paths on the Way.

As soon as the religionists learn that the Way of the scientist is valid and when students of occultism appreciate that the achievements of the modern scientists confirm the basic and underlying principles of the divine wisdom, science and religion will be enabled once more to go hand in hand and support each other on their journey to the source of all things.

But let modern scientists speak for themselves. The following lines are unchanged quotations from their writings:

Encyclopedia Britannica (1929 edition), "Physics":

One definite outcome of the bold generalizations or challenges of relativity is that energy, which since its conservation was established has always been recognized as protean in form, now includes not electric charges alone but matter itself as one of its forms so that atoms of matter might be turned into other forms of energy, if only we knew how. The idea already has some cosmological significance, for it is believed by Jeans to be the cause or mechanism of the radiation of the sun and other stars. . . .

The interior of stars is known to be at an exceedingly high temperature, and accordingly their mass is believed to be gradually decreasing, their matter dying and

passing away as radiation into the depths of space. Whether there is ever or anywhere a recuperative action is at present unknown. When, if ever, such action is discovered—as is not unlikely—it will have a cosmological and philosophical bearing. . . .

We are now beginning to see that momentum which seemed a property of matter, is possessed by waves and that the familiar thing which we call matter is after all a manifestation or localization of ether-energy, in a form not as yet completely known or understood. Ether-energy—the one fundamental existence—seems to manifest itself alternatively, or even as it would seem indiscriminately, sometimes as what we might call a particle and sometimes as a wave. . . .

In any case it is clear that electricity is the fundamental constituent of matter.

Professor Arthur H. Compton:

"The new physics admits the possibility of mind acting on matter and suggests that the thoughts of men are perhaps the most important things in the world."

Prof. Compton quotes Steinmetz as saying that "the most important work for scientists during the next fifty years would be concerned with spiritual things."

"There is strong evidence that such non-physical things as thoughts and motives are effective in determining the individual actions of men and animals. The new physics does not suggest a solution of how mind acts on matter. It does definitely, however, admit the possibility of such an action and suggests where such action may take effect.

"In some reflex actions and habitual acts we may behave as automata but where deliberation occurs we feel that we choose our own course. . . . If freedom of choice is admitted it follows by the same line of reasoning that one's thoughts are not the result of molecular reactions obeying physical laws. . . . Thus if there is freedom, there must be at least some thinking possible quite independently of any corresponding cerebral process.

"On such a view it is no longer impossible that consciousness may persist after the brain is destroyed.

An examination of the evidence seems to support the view that there is no very close correspondence between brain activity and consciousness. It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though of course does not prove, the possibility of consciousness after death.

"If in the world scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things. On this view we might expect nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds. While on the mechanistic view the mind could not survive the brain the evidence seems against this view, and no cogent reason remains for supposing that the soul die with the body.

"We found strong reasons for believing that in spite of his physical insignificance, man, as an intelligent person, may be of extraordinary importance in the cosmic scheme."

From "The Chicago Tribune," May 25, 1930.

Robert Andrew Millikan, in *The Electron*:

Thales of Miletus (600 B. C.) discovered that the rubbing of amber produced a charge of electricity and was the first to express the probability of the existence of some great unifying principle which binds together all phenomena and that there was some primordial element out of which all things are made.

Electricity has been proved to be atomic or granular in structure, the elementary electrical charge has been found to enter as a constituent into the making of all the seventy odd atoms of chemistry.

Tyndall's statement of the principles of Democritus whom Bacon considered to be "a man of mightier metal than Plato or Aristotle though their philosophy was noised and celebrated in the schools amid the din and pomp of professors" will show how complete an atomic

philosophy had arisen 400 years B.C. Democritus' principles as quoted by Tyndall are:

1. From nothing comes nothing; nothing that exists can be destroyed. All changes are due to the combination and separation of molecules.

2. Nothing happens by chance. Every occurrence has its cause, from which it follows by necessity.

3. The only existing things are the atoms and empty space; all else is mere opinion.

4. The atoms are infinite in number and infinitely various in form; they strike together and the lateral motion and whirlings which thus arise are the beginnings of worlds.

5. The varieties of all things depend upon the varieties of their atoms in number, size and aggregation.

6. The soul consists of fine, smooth, round atoms like those of fire. These are the most mobile of all. They interpenetrate the whole body and in their motions the phenomena of life arise.

Benjamin Franklin (1750) wrote: "The electrical matter consists of particles extremely subtle, since it can permeate common matter, even the densest, with such freedom and ease as not to receive any appreciable resistance."

We have seen that these electrons since they can be detached by X rays from all kinds of neutral atoms, must be constituents of all atoms. Whether or not they are the sole constituents we have thus far made no attempt to determine. . . .

This shows conclusively that the electronic or other constituents of atoms can occupy but an exceedingly small fraction of the space inclosed within the atomic system. Practically the whole of this space must be empty to an electron going with this speed. . . .

A particular atom can certainly occupy the same space at the same time as any other atom *if it is only endowed with sufficient kinetic energy.*

It looks as if the dream of Thales of Miletus had actually come true and that we have not only found a primordial element out of which all substances are made, but that that primordial element is hydrogen itself.

Robert Andrew Millikan, in *Science and Life*:

In the final analysis the thing in this world which is of most supreme importance, indeed the thing which is of most practical value to the race is not, after all, useful discovery or invention but that which lies far back of them, namely *the way men think*—the kind of conceptions which they have about the world in which they live and their own relations to it. It is this expanding of the mind of man, this clarifying of his conceptions through the discovery of truth which is the immediate object of all studies in the field of pure science.

Now we are all agreed that our former sharp distinctions between material, electrical and ethereal phenomena must be abandoned.

The most important thing in the world is a belief in the reality of moral and spiritual values.

The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood.

If you, then, in your conception identify God with nature you must perforce attribute to him consciousness and personality or better superconsciousness and superpersonality. You cannot possibly synthesize nature and leave out its most outstanding attributes. Nor can you get these potentialities out of nature, no matter how far back you go in time. In other words, materialism, as commonly understood, is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men.

God is that which is behind the mystery of existence and that which gives meaning to it.

That "whatsoever a man soweth that shall he also reap" is no longer merely a biblical text; it is a truth which has been burned into the consciousness of mankind by the last hundred years of the study of physics, chemistry and biology. Science not only teaches man that disease breeds disease, but also, by inference at least, that hate breeds hate, that dishonesty breeds dishonesty, that the wages of sin is death, and on the other hand that love begets love.

It teaches him that the moral laws and the physical laws alike are all laws of nature and that violation of either of them leads to disaster and to misery.

J. B. Zweers.

THE POET COLERIDGE

Scarcely could an elaborate biography give us so happy an acquaintance with a man of genius as does the account of Coleridge's extensive remarks in conversation. They have been preserved for us by an intimate friend* who recorded day by day what he heard during his visits with him.

It is the glimpse of the very soul of this great man that gives us joy in his acquaintance. His noble indignation with ignorance and error, and his enthusiasm in his communion with his extensive memories of the stories and the writings of the great thinkers and writers fill us with satisfaction. He reveals himself in correspondence with his own ideal, a philosopher as well as a poet. For he vainly cherished all his life the hope of constructing a philosophic scheme that would unite the Christian belief with universal metaphysics.

Curiously indeed he had the materials for accomplishing this task within his grasp, but he apparently did not see the necessity of subordinating the scheme of Christianity to the universals of the Divine Wisdom, which he seems

* *Specimens of the Table Talk of Samuel Taylor Coleridge*, London, John Murray, 1851.

almost to have grasped, as we observe from a study of the quoted passages.

A glimpse of the furnishing of this man's mind, of the mental and spiritual company that he kept, of his extremely lofty philosophical ideals and of his intense and discriminating pursuit of the study and practice of the Christian Way makes us rejoice in the fact that he it was who gave the world, with other poems, the wonderful mystical *Rime of the Ancient Mariner*.

Yes, we should study Coleridge also as one of the Immortals.

From the preface of the work:

For the last thirty years of his life, at least, Coleridge was really and truly a philosopher of the antique cast. He had his esoteric views; and all his prose works from the "Friend" to the "Church and State" were little more than feelers, pioneers, disciplinants for the last and complete exposition of them. (Preface, page xxi).

Had Coleridge been master of his genius, and not, alas! mastered by it;—had he less romantically fought a single-handed fight against the whole prejudices of his age, nor so mercilessly racked his fine powers on the problem of a universal Christian philosophy,—he might have easily won all that a reading public can give to a favourite, and have left a name—not greater nor more enduring indeed—but—better known, and more prized, than now it is, amongst the wise, the gentle, and the good, throughout all ranks of society.

The following are quotations from the book:

Hamlet's character is the prevalence of the abstracting and generalising habit over the practical. He does not want courage, skill, will or opportunity; but every incident sets him thinking; and it is curious, and at the same time strictly natural, that Hamlet, who all

the play seems reason itself, should be impelled, at last, by mere accident to effect his object. I have a smack of Hamlet myself, if I may say so. (Page 40).

Love is the admiration and cherishing of the amiable qualities of the beloved person, upon the condition of yourself being the object of their action. The qualities of the sexes correspond. The man's courage is loved by the woman, whose fortitude again is coveted by the man. His vigorous intellect is answered by her infallible tact. Can it be true what is so constantly affirmed, that there is no sex in souls?—I doubt it, I doubt it exceedingly. (Page 41).

In the very lowest link in the vast and mysterious chain of Being, there is an effort, although scarcely apparent, at individualisation; but it is almost lost in the mere nature. A little higher up, the individual is apparent and separate, but subordinate to anything in man. At length, the animal rises to be on a par with the lowest power of the human nature. There are some of our natural desires which only remain in our most perfect state on earth as means of the 'higher powers' acting. (Page 45).

Shakespeare is the Spinozistic deity—an omnipresent creativeness. Milton is the deity of prescience; he stands *ab extra*, and drives a fiery chariot and four, making the horses feel the iron curb which holds them in. Shakespeare's poetry is characterless; that is, it does not reflect the individual Shakespeare; but John Milton himself is in every line of the *Paradise Lost*. Shakespeare's rhymed verses are excessively condensed,—epigrams with the point everywhere; but in his blank dramatic verse he is diffused, with a linked sweetness long drawn out. No one can understand Shakespeare's superiority fully until he has ascertained, by comparison, all that which he possessed in common with several other great dramatists of his age, and has then calculated the surplus which is entirely Shakespeare's own.

His rhythm is so perfect, that you may be almost sure that you do not understand the real force of a

line, if it does not run well as you read it. The necessary mental pause after every hemistich or imperfect line is always equal to the time that would have been taken in reading the complete verse. (Page 71).

The Trinity is,—1. the Will; 2. the Reason, or Word; 3. the Love, or Life. As we distinguish these three, so we must unite them in one God. The union must be as transcendent as the distinction.

How wonderfully beautiful is the delineation of the characters of the three patriarchs in Genesis! To be sure, if ever man could, without impropriety, be called, or supposed to be, "the friend of God," Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God; in other respects, he takes fire, like an Arab sheikh, at the injustice suffered by Lot, and goes to war with the combined kinglings immediately. (Page 73).

Isaac is, as it were, a faint shadow of his father Abraham. Born in possession of the power and wealth which his father had acquired, he is always peaceful and meditative; and it is curious to observe his timid and almost childlike imitation of Abraham's stratagem about his wife. Isaac does it beforehand, and without any apparent necessity.

Jacob is a regular Jew, and practises all sorts of tricks and wiles, which, according to our modern notions of honour, we cannot approve. But you will observe that all these tricks are confined to matters of prudential arrangement, to worldly success and prosperity (for such, in fact, was the essence of the birthright); and I think we must not exact from men of an imperfectly civilized age the same conduct as to mere temporal and bodily abstinence which we have a right to demand from Christians. Jacob is always careful not to commit any violence; he shudders at bloodshed. See his demeanour after the vengeance taken on the Schechemites. He is the exact compound of the timidity and gentleness of Isaac, and of the underhand craftiness of his mother

Rebecca. No man could be a bad man who loved as he loved Rachel. I dare say Laban thought none the worse of Jacob for his plan of making the ewes bring forth ring-streaked lambs. (Page 74).

The Book of Job is an Arab poem, antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one. In no other book is the desire and necessity for a Mediator so intensely expressed. The personality of God, the I AM of the Hebrews, is most vividly impressed on the book, in opposition to pantheism. (Page 84).

I now think, after many doubts, that the passage, "I know that my Redeemer liveth," etc., may fairly be taken as a burst of determination, a quasi prophecy. "I know not *how* this can be; but in spite of all my difficulties, this I *do* know, that I shall be recompensed. (Page 85).

It should be observed, that all the imagery in the speeches of the men is taken from the East, and is no more than a mere representation of the forms of material nature. But when God speaks the tone is exalted; and almost all the images are taken from Egypt, the crocodile, the war-horse, and so forth. Egypt was then the first monarchy that had a splendid court..

Satan, in the prologue, does not mean the devil, our Diabolus. There is no calumny in his words. He is rather the circuitor, the accusing spirit, a dramatic attorney-general. But after the prologue, which was necessary to bring the imagination into a proper state for the dialogue, we hear no more of this Satan.

Warburton's notion, that the Book of Job was of so late a date as Ezra is wholly groundless. His only reason is this appearance of Satan. (Page 85).

At Genoa, the word "Liberty" is, or used to be, engraved on the chains of the galley-slaves, and the doors of the dungeons. (Page 139).

A State is an idea intermediate between the two—the whole being a result from, and not a mere total

of, the parts, and yet not so merging the constituent parts in the result, but that the individual exists integrally within it. Extremes, especially in politics, meet. In Athens each individual Athenian was of no value; but taken altogether, as Demus, they were everything in such a sense that no individual citizen was anything. In Turkey there is the sign of unity put for unity. The Sultan seems himself the State; but it is an illusion; there is in fact in Turkey no State at all; the whole consists of nothing but a vast collection of neighbourhoods. (Page 155).

If men could learn from history, what lessons it might teach us! But passion and party blind our eyes, and the light which experience gives is a lantern on the stern, which shines only on the waves behind us! (Page 156).

I have no faith in act of parliamentary reform. All the great—the permanently great—things that have been achieved in the world, have been so achieved by individuals, working from the instinct of genius or of goodness. The rage now-a-days is all the other way; the individual is supposed capable of nothing; there must be organisation, classification, machinery, etc., as if the capital of national morality could be increased by making a joint stock of it. Hence you see these infant schools so patronised by the bishops and others,.. (Page 187).

I have known *strong* minds, with imposing, undoubting, Cobbett-like manners but I have never met a *great* mind of this sort. And of the former, they are at least as often wrong as right. The truth is, a great mind must be androgynous. Great minds—Swedenborg's, for instance—are never wrong, but in consequence of being in the right but imperfectly. (Page 199).

There's such a divinity doth hedge our Shakespeare round, that we cannot even imitate his style. I tried to imitate his manner in the Remorse, and, when I had done I found I had been tracking Beaumont and Fletcher, and Massinger instead. It is really very

curious. At first sight, Shakespeare and his contemporary dramatists seem to write in styles much alike; nothing so easy as to fall into that of Massinger and the others; whilst no one has ever yet produced one scene conceived and expressed in the Shakespearian idiom. I suppose it is because Shakespeare is universal, and, in fact, has no *manner*; just as you can so much more readily copy a picture than Nature herself. (Page 213).

I think I could point out to a half line what is really Shakespeare's in *Love's Labour Lost*, and some other of the not entirely genuine plays. What he wrote in that play is of his earliest manner, having the all-pervading sweetness which he never lost, and that extreme condensation which makes the couplets fall into epigrams, as in the *Venus and Adonis*, and *Rape of Lucrece*. In the drama alone, as Shakespeare soon found out, could the sublime poet and profound philosopher find the conditions of a compromise. In the *Love's Labour Lost* there are many faint sketches of some of his vigorous portraits in after-life—as for example, in particular, of Benedict and Beatrice. (Pages 224-226).

In Shakespeare one sentence begets the next naturally; the meaning is all inwoven. He goes on kindling like a meteor through the dark atmosphere; yet, when the creation in its outline is once perfect, then he seems to rest from his labour, and to smile upon his work, and tell himself that it is very good. You see many scenes and parts of scenes which are simply Shakespeare's disporting himself in joyous triumph and vigorous fun after a great achievement of his highest genius.

(Page 226).

Except in Shakespeare, you can find no such thing as a pure conception of wedded love, in our old dramatists. In Massinger, and Beaumont and Fletcher, it really is on both sides little better than sheer animal desire. In this, as in all things, how transcendent over his age and his rivals was our sweet Shakespeare! (236).

The necessity for external government to man is in

an inverse ratio to the vigour of his self-government. where the last is most complete, the first is least wanted. Hence, the more virtue the more liberty. (Page 252).

I think St. Paul's Epistle to the Romans the most profound work in existence; and I hardly believe that the writings of the old Stoics, now lost, could have been deeper. (Page 252).

When I was a boy, I was fondest of Aeschylus; in youth and middle age, I preferred Euripides; now in my declining years, I admire Sophocles. I can now at length see that Sophocles is the most perfect. Yet he never rises to the sublime simplicity of Aeschylus—simplicity of design, I mean—nor diffuses himself in the passionate outpourings of Euripides. (Page 260).

Charles Lamb wrote an essay on a man who lived in past time:—I thought of adding another to it on one who lived not *in time at all*, past, present, or future,—but beside or collaterally. (Page 270).

There are permitted moments of exultation through faith, when we cease to feel our own emptiness save as a capacity for our Redeemer's fulness. (Page 270).

It is very extraordinary that, in our translation of the Psalms, which professes to be from the Hebrew, the name, Jehovah—The Being, or God—should be omitted, and instead of it, the Kyrios or Lord, of the Septuagint be adopted. The Alexandrian Jews had a superstitious dread of writing the name of God, and put not as a translation, but as a mere mark or sign every one readily understanding for what it really stood. We, who have no such superstition, ought surely to restore the Jehovah, and thereby bring out in the true force the overwhelming testimony of the Psalms to the divinity of Christ, the Jehovah or manifested God. (277).

How strange and awful is the synthesis of life and death in the gusty winds and falling leaves of an autumnal day. (Page 285).

I believe Shakespeare was not a whit more intelligible

in his own day than he is now to an educated man, except for a few local allusions of no consequence. As I said, he is of no age—nor, I may add, of any religion, or party, or profession. The body and substance of his works came out of the unfathomable depths of his own oceanic mind: his observation and reading, which was considerable, supplied him with the drapery of his figures. (Page 312).

The early church distinguished the day of Christian rest so strongly from a fast, that it was unlawful for a man to bewail even *his own sins*, as such only, on that day. He was to bewail the sins of *all* and to pray as one of the whole of Christ's body. (Page 319).

W. V-H.

DEAN INGE ON SCIENCE

Dean Inge of St. Paul's Cathedral, London, is reported to have made the following statement:

According to the second law of thermodynamics, from which our astronomers and physicists reluctantly confess they see no escape, the whole universe is slowly but surely running down like a clock. According to the newest theory the stars are stoked by the destruction of their own substance.

I know of no stronger instance of the power of men to shut their eyes to unwelcome conclusions. This law ought to have killed the belief of an unending automatic progress, but it did not.

It ought also to have been plain that there is a flat contradiction between the belief that the universe is running down like a clock and the dogmatic denial of the creation of time.

For the clock that is running down must have been wound up, and presumably by an intelligent person who would probably have made the clock himself. But we have long enough lease to try every experiment, and it is quite possible that in future mankind may be

far more brilliant than in the past. Our future perhaps for millions of years is not in our own hands.

The scientific men of the world, whether or not they are religious men, admit nothing but the truth. So, if they find the universe is running down, they will, no doubt, seek for evidence that it is also getting wound up again. Who knows that energy is not constantly flowing into our constellation, or that some other constellation is not acting as source of energy for us.

Our scientists to-day are such spiritually minded folk that their fund of confidence in the wellsprings of Nature can know no fear, no pessimism. Science is young, growing, hopeful and so grounded in the truth that only he ceases to be a scientist who denies the truth. Whatever is the source of universal energy is God. We fear not that source: we welcome Aletheia, Light, Truth, Beauty, the Good. We do not fear the priest; at his worst he is small, finite; at his best he is a beneficent servant of God.

W. V-H.

FIELD NOTES

The *Legion* Groups in Columbus, Cleveland, Denver and Hollywood have been active in holding meetings and in increasing their membership. In Chicago the weekly public lectures are continued and many people are thereby given some information regarding the truths of life.

Our workers in Holland and the Dutch East Indies are sending reports of interesting meetings and work. The Dutch publication, appearing quarterly, is now called *Reincarnatie*, and bright articles are written for it.